

The Catholic Library World

OFFICIAL ORGAN OF
THE CATHOLIC LIBRARY ASSOCIATION

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GOOD LITERATURE*

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College of Mount St. Vincent on the Hudson*

It would be absurd to imagine myself capable of saying anything to this gathering that would be to the slightest degree informative or stimulating, but if what I say seems to you commonplace in the extreme, I must beg your forbearance, in view of the fact that it was you who through your committee asked me to read a paper on a subject on which it is scarcely possible to be original, that is, good literature. I may as well get my first truism off my mind by affirming at the outset that good literature is the only kind of literature there is.

All who are assembled here this afternoon as members or guests of the Catholic Library Association have two things in common, the Catholic religion and the love of books, and I hope to show that the two are so closely connected as to be practically identical. Certainly it is no exaggeration to say that our love of letters is due at least in part to the fact that we are Catholics, and I think it might easily be maintained that many of us are Catholics, at least in part, because of our love of letters. I am not now referring to those conversions that so frequently result from reading, but to a very different order of things.

Literature is a matter of words; it is even a matter of what Belloc calls the Word. In a very real sense it is a matter of the Word of God.

When God uttered His word to men it was in the form of a Promise, to insure the integrity and preservation of which He committed to the Jews, separating them from the Gentiles by a stringent and reiterated code of laws. It was both natural and eminently fitting that that word should have been fruitful, that that promise should have inspired a literature, should have been enshrined in a Book, the most sublime literature, the most stupendous Book, even apart from its sacred character, in the history of the world.

Considered merely as human writing, there is nothing so lofty as the Canticle of Moses, nothing so majestic as the drama of Job, nothing so tender as the story of Ruth, nothing so poignant as the Miserere, nothing so fraught with realization of the vanity of the world as Ecclesiastes, nothing so awe-inspiring as the prophecies of Ezekiel. And this was merely the Promise, merely the shadow and figure of a glory to come.

But the Gentiles, too, knew something of that

Promise, either by the memory of a primitive revelation, kept alive and handed on among them in broken and distorted form, because not directly safeguarded by God Himself, or by rumor of the covenant with the Jews. And if we are warranted in discerning among the corrupt myths of paganism certain remnants and survivals of ancient truth, then we cannot but recognize in the literature of antiquity a fragmentary utterance of that truth, the shadow and figure of a greater utterance to come.

By this I do not so much mean the almost overwhelming significance of a Prometheus, chained between earth and heaven to the Scythian rock, or the sibylline wisdom that was read into the writings of Virgil, so that to the medieval mind he became both a prophet and a saint. I mean that the splendor of that literature is in itself an evidence of the supernatural destiny of man.

It was not only the Jews whom God created for Himself, not only they who were driven out of Paradise, not only they who carried in their breasts "hearts native to high heaven," hence restless, broken, questing hearts, chafing in exile, profoundly conscious of the bitterness at the very core of life, aware of some terrible and inescapable doom, yet always hoping for the realization of some dimly-perceived hope of happiness.

It is this that gives meaning to the wanderings of Ulysses, impelled by a restlessness that can scarcely have been appeased by his final return to Ithaca, so that the truth of Tennyson's portrayal of him as still determined "to sail beyond the sunset and the paths of all the western stars." It was this that drove Aeneas from burning Troy to the founding of that Rome of which Christ was to be a Roman. It was this that strengthened the soul of Antigone and sharpened the despair of Dido, this that made the beauty of Helen at once a glory and a curse. It was the spirit of man giving utterance to the greatness within him, it was the word, not wholly a human word, but a stammering utterance of the word of God.

All this was by the figure of a cloud, but there is tremendous significance in the fact that when in the fullness of time the Promise was swallowed up in fulfillment and God sent His Son into an undeserving, unsuspecting world, He came as the Word, the Word made flesh. And as God committed the promise to the Jews so he committed its fulfillment, the Incar-

*Paper read at Hartford Conference.

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FIFTIETH ANNIVERSARY OF THE FIRST LIBRARY SCHOOL

The year 1937 marks the fiftieth anniversary of the founding of the first library school in the country. Plans are under way for the appropriate celebration of that occasion half a century ago which witnessed the beginning of formal professional education for librarianship. Miss Ethel M. Fair of the New Jersey College for Women Library School is chairman of the Fiftieth Anniversary Committee, of which Sister Marie Cecilia, Director of St. Catherine's Library School, is a member.

PRO PARVULIS BOOK CLUB OFFERS SERVICE TO SUBSCRIBERS

Pursuant to increased demands on the part of those interested in Catholic juvenile literature, the Pro Parvulis Book Club announces another definite service for its subscribers. The Club will check any booklists, revise any reading lists for curriculum work and send poster suggestions to list material for unusual children. This entire service will be from the Catholic standpoint—contribution, censorship and supervision. Priests and Sisters have already manifested lively enthusiasm and appreciation for this tremendous assistance.

Pro Parvulis, the informative monthly bulletin of the Club, is being used in the model demonstration school for the Teachers' College at Columbia. In comparatively few months the Pro Parvulis Book

Club has become an indispensable guide and prop in the furtherance of Catholic juvenile literature. The greater part of this work is in the capable hands of the Editorial Secretary, Mary Kiley, 74 Beaufort St., Providence, R. I.

10,000 RARE BOOKS LEFT MUNDELEIN COLLEGE IN WILL

Ten thousand rare books were left to Mundelein college by the will of the Very Rev. John E. Rothensteiner, censor librorum of the archdiocese of St. Louis. Msgr. Rothensteiner died on Sept. 27 in St. Louis at the age of 76. He had been rector of Holy Ghost church there since 1907.

The books include many collector's items as well as numerous research volumes of great rarity. They include classics in various languages, representing acquisition from most of the famous libraries in Europe. Among them are editions of the Vulgate Bible printed in Paris in 1520 and in Lyons in 1526, the complete works of Thomas Aquinas printed by Antonius Bladius in Rome in 1570, and a 1642 Paris edition of the complete works of Horace.

During his lifetime Msgr. Rothensteiner had previously given another 10,000 volumes to the library of the north side college for women, which he had visited several times after it was opened in 1930. A room in the college library, which was opened two years ago, is named after him.

LIBRARY GUILD FORMED AT CANISIUS COLLEGE, BUFFALO

The librarian announces the formation of the Canisius College Library Guild. Its members will have all the advantages now offered to the students: the use of the books and of the periodicals, and the opportunity for consultation with the library staff. Further, there will be a series of lectures for Guild members. The first of these was given by the Reverend Francis Talbot, S.J., the recently appointed editor of *America*, on the evening of Wednesday, October the fourteenth.

Membership is open to both men and women and is of three types:

Active, for which the fee is the same as that paid by the regular undergraduate students at the college, ten dollars a year.

Sustaining, twenty-five dollars a year.

Patronal, one hundred dollars a year.

The membership of C. L. A. has recently been increased by the addition of twelve members of the sales staff of Gaylord Bros., Inc. This enterprising library supply house already holds institutional membership in our Association. The officials of the company are anxious to have their sales folk actively associated with an organization pledged to the development of Catholic libraries.

GOOD LITERATURE

(Continued from Page 9)

nate Word, to the Church, of which you and I by His merciful Providence are members.

As Our Lord was the fulfillment of the prophecies and figures of the Old Dispensation, so the literature born of the new dispensation fulfilled the promise not only of the Old Testament literature, but of the great literature of the Gentiles as well.

It is not only that the speech of St. Paul and St. John, halting though it be, transcends the eloquence of Cicero, not only that Plato's quest of beauty is answered by St. Augustine's cry that he has come too late to know and love the Ancient Beauty, not only that Dante takes leave of Virgil, tearfully, it is true, and with backward looks, in order that he may ascend to the contemplation of the Mystic Rose. It is this, but it is something much more than all this. It is a new bourgeoning of the spirit, a new kindling of the intellect, a new utterance of the word. It is the fulfillment of all the ancient literary promise, and it is committed to the custody of that Church with which the Word Himself abides and with which the Holy Ghost has promised to remain.

Not merely in the writing of theology was this literary promise fulfilled although some of the world's greatest masterpieces are precisely that. But theology is, as it were, the storehouse, the treasury in which the truth is kept. The writer cannot be unmindful of it, but his business is not with the truth as such, but with its splendor as set forth in the word. The word of literature is a Pentecostal word, a flaming tongue; it is poetry, pageantry, the creation of an imaginative world, that links things as they are with things as God meant them to be, as He saw them in His archetypal plan.

Such was the literature that was in process of development, the word that was being articulated when the world was rent by religious schism and stricken by confusion of tongues. I sometimes think that one of the worst disasters that could have befallen literature was the invention at that precise juncture of the printing press, for even though it was a Catholic invention, it was utilized by the Reformers to discredit the Catholic religion and the literature directly inspired by that religion and to give the Reformation the appearance of a cultural movement, organized to free the human mind from the tyranny of the Church. The Reformers made a Book their standard, by a strange irony that very Book which they accepted for the word of God on the word of the Church. Under that standard they have invaded the world of letters and usurped the suzerainty over the word that belongs to Catholics as such.

As a result of that usurpation two things have happened. One is that the status of Catholics in the literary world has immeasurably declined, so

that today it is almost that of interlopers, scarcely so honorable as that of camp-followers.

The other result demonstrates God's providence rather than Catholic intrepidity. It is that the word, the Catholic word, continues to be uttered, though not by us. For as the greatness of the literature of antiquity consisted in its being a fragmentary expression of the promise which was given in its fullness to Israel, so the greatness of modern literature consists in its being a fragmentary utterance of the Word which was given in its fullness to us.

It is not that nothing of value and importance is being written by Catholics today. As far as theology and philosophy and history are concerned there is no ground for complaint, because we have Gilson and Maritain, Karl Adam and Peter Wust, Belloc, Chesterton and Dawson expounding the Church's doctrinal and philosophic position in a way that commands the attention even of those who will not accept the truth which is so impressively set forth, and many of the best minds, Bergson's for instance, are accepting it.

We have Belloc again, Alice Curtayne, Henry Gheon, Louis Bertrand, Christopher Hollis, Wyndham Lewis and our own Daniel Sargent and William Walsh writing biographies of such distinction that on their account we can look the Strachey's of the world unflinchingly in the eye. On this score we need have no misgivings. What is disturbing is that the lack of Catholic achievement in the great creative fields argues a loss of that conception of literature as the word which is our birthright.

Take poetry, for instance. The very mention of it is suspect even to some of the members of this group. Some of you may remember the controversy which a few years ago stirred the literary circles of Paris and London concerning what was called "pure poetry." One of the most brilliant contributions to the discussion was made by a Catholic priest, the late Abbe Bremond, who published his ideas on the subject under the title "Prayer and Poetry."

In that volume the Abbe maintains that there is a real relationship between the poetic and the mystic experience. The one, he points out, belongs to the natural order, the other to the Supernatural, but there is impenetrable mystery at the heart of both, and he endeavors to arrive at an appreciation of the poetic experience by an analysis of the mystical. It is from the mystic he contends that we learn to understand the poet. "The mystic experience attains and unites the poet to realities. Not directly to the sovereign reality God, that is the privilege of mystical knowledge, but to all the created real, and underneath the created reality, to God Himself."

This is a test of the poetic experience and of the poetry born of it that has its roots in the Catholic sense of reality, it is a test which can be applied to all the poetry that has ever been written and it is a

test by which much of what passes for Catholic poetry must be discarded, by which all that is great in poetry stand.

It should help us to realize how much too readily we have yielded up what is ours, so that our claim to Shakespeare is too often based on a misconception of the degree to which he is Catholic. We have been afraid to claim Shelley and Keats and we are permitting Hopkins and Claudel to be exploited as exponents of a spirit which is not theirs nor ours.

More recently this country too had a literary controversy. It was inaugurated by a Catholic critic with the question, Can a Catholic write a novel? Opinion, Catholic as well as non-Catholic, inclined to the negative. The novel, it was maintained, having developed in post-Reformation times is essentially a non-Catholic art form in which Catholics can have no part. Which of course is absurd. There is no such thing as non-Catholic art. Art's immediate concern is man, and that means man in his entirety, not as the creature of a day, but as the centre of eternal issues.

I know this sounds like an echo of Machen's formula for writing literature, namely that it can only be done in accordance with the dogmas of the Catholic Church, but this is merely Machen's half-hearted admission of a well-known fact, that the Church is the supreme psychologist. No man, it is said, knoweth the things of a man but the spirit of man that is in him. But God who made that spirit knows those things, and the Church takes her psychology from him.

In the course of the controversy it was quite seriously urged that a Catholic cannot be a novelist since the novel necessarily deals with sin. It is here, I think, that the word *good* as applied to literature acquires an equivocal meaning. A good book, what do most people mean by the phrase? A readable book, certainly, but for the generality of readers, and I feel justified in adding especially Catholic readers, a book's readable qualities bear very slight relation to its literary qualities.

For most readers, even some Catholics, a book's readability has little to do with its moral qualities, and yet it is impossible to divorce the two. You cannot have bad morals and good literature; neither will all the morals in the world make a book good in the literary sense without the possession of that which I have described as characterizing the great books of all time, that is the greatness of the word which is born of greatness of spirit.

Failure to understand this accounts for most of our past performances in the novel, performances which to a certain extent warrant the question, Can a Catholic write a novel? Judged in the light of these performances the answer is No. For when Catholics speak of a good book, they usually mean

one of those inanely pious stories which have no roots in reality and are complete falsifications both of life and of human nature. They may be good, but they are not literature.

On the other hand it was inevitable that the license which is characteristic of contemporary speech should find its way into fiction written by Catholics, with the result that many of their books achieve an extreme of naturalism that is not extenuated by literary style nor high moral purpose. As a matter of fact there is at present such a general tendency on the part of Catholics, even Catholic critics, to accept this aspect of the times that I sometimes wonder what such people consider a bad book. How bad does a book have to be in order to come within the meaning of the Roman Index?

I know this point of view is usually set down to Victorian squeamishness, but in getting rid of Victoria it is not necessary to throw overboard the moral law. A strong stomach is not necessarily an evidence of good taste. Naturally I do not mean to imply, as they evidently do who feel that a Catholic cannot write a novel, that the Catholic novelist must avoid the subject of sin. If he is to deal with human nature, he can hardly do that, for, as Cardinal Newman says, it is a contradiction in terms to speak of a sinless literature of sinful man. There is not the slightest occasion to dodge the issue. After all Manzoni was not a Victorian. He was a Catholic and an artist, and if things were as they should be that would amount to the same thing.

But it is not only the novel. The stage, too, and to an even greater degree, we have permitted to pass out of our hands. We have allowed that literary form which began in the sanctuary to be dragged through the gutter, and this I think has happened not only through our failure to realize how noble and august the drama can be, but because we have forgotten the spiritual quality of laughter. It is not for nothing that the drama came to be spoken of as the play. Romano Guardini writes of what he calls the playfulness of the liturgy, by which he does not precisely mean facetiousness, but rather the playfulness of childhood which can be at the same time so deadly serious. "The liturgy," says Guardini, "unites art and reality in a super-natural childhood before God. . . . It has laid down the serious rules of the sacred game which the soul plays before God."

Despite the seriousness, or rather because of it, there is room here for laughter. "We laughers," says Hilaire Belloc, "have a gross cousinship with the most high." Oddly enough, it is the theatre, *the play*, that has got farthest away from this point of view, for when it is serious it is so in a dark, dull, inhuman sense that would have appalled the fate-driven Greeks, and when it endeavors to be funny it is if anything more tragic.

POSSIBILITIES FOR COOPERATION WITH OTHER EDUCATIONAL ORGANIZATIONS

LEONARD J. ROGGE

Librarian College of St. Thomas, St. Paul, Minn.

- A. The importance of cooperation.
 1. Responsibility as a basis for concern
- B. Our primary duty: Spreading the teachings of Christ
 1. Its realization through our specific tool—the printed page
 2. Obligations beyond satisfying the needs of the students in our Catholic schools
 - a. The population of the public schools
 - b. Our graduates
 - c. The underprivileged
 - d. The Catholic adult population
 - e. Non-Catholics
- C. Cooperation and qualified personnel
- D. Cooperation views in the concrete
 1. Book selection
 - a. Assisting in bringing Catholic books to the attention of the public library by securing adequate representation of Catholic titles in A.L.A. book selection tools.
 1. by securing more adequate representation on the A.L.A. committees concerned with book selection
 2. or, by organizing committees within our own organization to cooperate with A.L.A. committees
 3. by continuing the work of issuing inexpensive bibliographies such as:
 - a. The Vatican Reading List
 - b. Sister Anne Catherine's list
 - c. additional examples: bibliographies of fiction, biography, readable books on religion, writings of converts, etc.
 4. by encouraging the extension of projects similar to Sister Cecil's Bibliography of Children's Lit.
 - b. preparing bibliographies for the use of schools, Catholic and public, high school and college
 - c. assisting such organizations as: the Confraternity of Christian Doctrine, the N.C.W.C. and its affiliates
 2. Technical processes
 - a. There seems to be little need for formal cooperation between the A.L.A. and the C.L.A. because the A.L.A. attempts to give representation on its committees. If such representation has not been given, it may be due to the fact that personnel entered into the consideration.
 - b. Where the problem deals with things purely Catholic we should and do cooperate and undertake

1. The L.C. Religion Schedule and its revision
2. Catholic subject headings
3. Preparation of statistics
 - a. We should undertake to develop a systematic scheme for evaluating our work through the use of statistics.
 1. use to ourselves
 2. to accrediting agencies
4. Library mindedness
 - a. Although the C.L.A. has undertaken to make Catholics generally, and administrators particularly, library-minded much remains to be done.

E. Summary

Cooperation, that is, joint effort in the realization of a common objective, is and should be of superlative importance to the membership of the Catholic Library Association, individually and collectively. As an organization we have assumed a responsibility marked with obligations which if fully appreciated must of necessity be of concern to us.

As an organization and as individuals affiliated with the library profession we cannot divorce ourselves from our primary obligations. Our primary duty is that of spreading the teachings of Christ, the Catholic philosophy of life; our specific tool is the printed page. Any activity which directly or indirectly admits of the possibility of bringing to fruition the goal we have accepted is our concern.

Our obligations do not end with making available for the clientele of our Catholic schools the best in Catholic literature. To so limit ourselves would smack of an unwholesome smugness, for only a small proportion of those who should be served can be reached through the medium of the Catholic school library. We must reach beyond: Catholic boys and girls and young men and women attending our public schools, the graduates of our Catholic colleges, the underprivileged in the Federal C. C. C. camps, the Catholic adult population, and the non-Catholics: all have a right to have Catholic thought made available to them; all present a serious problem for cooperative effort; all largely fall within the class of undernourished.

The possibilities and expediency of cooperation cannot easily be overestimated, but the *sine qua non* of profitable cooperation is qualified personnel. Once we are prepared for cooperation we will find much to do in the various branches of library endeavor. We must learn to look upon our membership in the C.L.A. not as a source of easy information, but rather as an opportunity for contributing one's individual talents and efforts toward the accomplishment of sweeping apostolic work of the widest possible influence.

Thus far, to a large extent, we have been marked by our lack of constructive planning and cooperative action. Our problem stands before us and as yet our

efforts must be classed as meagre. The classes of people I have spoken of are dependent to a large extent on the public libraries which have had to depend largely on the A. L. A. for guidance in book selection. That the numerous aids published by the A. L. A. inadequately meet the needs of Catholic readers and all other classes of readers in respect to Catholic literature is generally conceded. What can we do to remedy the defect? Either we must secure adequate representation on the A. L. A. committees concerned with book selection, or we must organize committees within our own organization which can cooperate with the A. L. A. committees.

We are not, however, limited to working through the A. L. A. although it does not seem feasible or desirable at this time to attempt a wholly independent program. The extensive circulation of the Vacation Reading List emphasizes the demand for useful bibliographies prepared under our auspices. Sister Anne Catherine's bibliography of current and forthcoming books has also proved to be of valuable assistance. We can well undertake to expand these less expensive projects.

Sister Cecil's bibliography of Children's Literature stands as further evidence of the type of activity we should encourage and undertake. Her work represents the fruition of years of study and training. The far reaching influence of her efforts can as yet hardly be fully appreciated. It would seem desirable to have similar projects undertaken on the High School and College levels.

The preparation and reviews of lists of fiction and biography as well as other subjects still needs to be done. Public university librarians would welcome such aids. If their publication is beyond us it is entirely possible that the N. C. W. C. would undertake to make such lists as we must compile available.

There seems to be little need for formal cooperation between the A.L.A. and C.L.A. in relation to the technical processes. In matters of this nature the A.L.A. has become quite conscious of the desirability of seeking out our best talent to assist in the solution of highly specialized problems.

A channel for cooperation which has been given little consideration is that of assisting in the development of statistical technique for evaluating library efficiency. We can be of much service to our schools and to the accrediting associations if we would but set ourselves to the development of adequate means of determining library use.

Mr. William T. O'Rourke, librarian of the Brockton Public Library, Brockton, Mass., is busy reading page proofs of the second edition of his Handbook which will appear under the new title, *Library Handbook for Catholic Readers*. The first edition has been tremendously successful.

NEW BOOKS

CATHOLIC BOOK CLUB

Selection for October

MacNutt, Francis Augustus. *A Papal Chamberlain*. New York: Longmans. \$3.50.

A matter of fact account of the experiences of an active Papal Chamberlain, a convert to Catholicism. His adventures as a traveler, a student, and a diplomat maintain a high degree of interest throughout.

SPIRITUAL BOOK ASSOCIATES

Waddell, Helen. *The Desert Fathers*. Trans. from the Latin. New York: Holt. \$2.50.

The author of *The Wandering Scholars* has skillfully rendered into English selections from the *Vitae Patrum* having to do with the Desert Fathers.

THE PROPARVULIS BOOK CLUB

Selections for August

Boys 10-14 Years Old

Robinson, Gertrude. *Sachem Birds*. New York: Dutton. \$2.

A boy and his dog encounter varied and thrilling adventures among the Indians in early American days and are befriended by a devoted Jesuit missionary, Father Xavier.

Girls 10-14 Years Old

Davis, Lavinia. *The Keys to the City*. New York: Scribners. \$2.

Two girls and a boy who must spend their summer vacation in the hot city of New York see its sights and treasures during the progress of a lively tale involving a lost fortune, a scholarship, and a perturbing mystery.

Children Under 10

Boggs, R. S., and Davis, M. G. *Three Golden Oranges*. New York: Longmans. \$2.

Charmingly written for small children, this book draws on the fairy lore of old Catholic Spain.

SHEED & WARD BOOK SOCIETY

Selection for September

Pfleger, Karl. *Wrestlers With Christ*. 304 pp. New York: Sheed. \$2.50.

Illuminating essays on the religious psychology of Chesterton, Péguy, Léon Bloy, Soloviev, Dostoevsky, Berdyayev, and André Gide.

Selection for October

Belloc, Hilaire. *Characters of the Reformation*. 320 pp. 32 illustrations in color by Jean Charlot. New York: Sheed. \$3.50.

Mr. Belloc is at his best in this collection of portraits of two dozen characters of the sixteenth and seventeenth centuries who played important parts in the Reformation, among them Henry VIII, Anne Boleyn, Catherine of Aragon, Thomas More, Queen Elizabeth, Pope Clement VII, Louis XIV, Descartes, and Pascal.

SCIENCE AND CULTURE SERIES

Selection for October

Barrett, Rev. James Francis. *This Creature Man*. Milwaukee: Bruce.

To provide the general reader with a knowledge of psychology Father Barrett, already known for his text-book in this field, has prepared this survey of experimental and rational psychology, including criticism of various philosophical systems in their teaching upon the soul.

PHILOSOPHY AND RELIGION

Hynek, R. W., M.D. *Science and the Holy Shroud*. Translated from the Czech by Dom Augustine Studeny, O.S.B. Illustrated. Chicago: Benedictine Press. \$1.50.

By the aid of the natural sciences the physician who is the author of this book confirms his assertion that the Holy Shroud of Turin is the linen cloth in which the Body of Christ was wrapped, and from its markings devoutly reconstructs the history of the Passion.

Leen, Rev. Edward, C.S.Sp. *In the Likeness of Christ*. 320 pp. New York: Sheed. \$2.50.

Following closely Dr. Leen's remarkable book, *Progress Through Mental Prayer*, this volume provides rich material for meditation by its orderly and penetrating presentation of the life and passion of Christ.

Lindworsky, Johannes, S.J. *The Psychology of Asceticism.* London: H. W. Edwards. 5 s.

A teacher of experimental psychology at Prague University in this study applies the findings in his field to the ascetical life, especially as regards habit formation, development of will, and motivating values.

Roy, Rev. C. E., D.D., Ph.D., and Joyce, Rev. W., P.P. *Theresa Neumann of Konnersreuth.* St. Louis: Herder. \$1.25.

A book which gives without special pleading a simple account of the stigmata, visions, power of intercession, abstinence from food, and other extraordinary phenomena in the case of Theresa Neumann.

Ramstein, Rev. Matthew, O.M.C., J. U. D. *The Pastor and Marriage Cases: The Celebration, Adjudication, and Dissolution of Marriage.* New York: Benziger. \$2.

A most useful manual compiled by a professor of canon law who has had experience in chancery cases. Part I gives the legislation on marriage, and Part II has detailed information on the procedure in submitting marriage cases to the court of chancery.

Shaw, Rev. S. M. *The Inner Temple.* London: Burns, Oates & Washbourne. 3 s. 6 d.

Chiefly for modern layfolk is this book comprising a clear exposition of the nature, end, and fruit of prayer, and a series of meditations.

Toth, Very Rev. Tihamer. *The Great God: A Course of Sermons on the Divine Attributes.* Translated by V. G. Agotai. Edited by Rev. Newton Thompson, S.T.D. St. Louis: Herder. \$2.

With a wealth of illustrations and anecdotes this author, a professor at the University of Budapest, has developed a book on the attributes of God which will appeal to a wide variety of readers.

SOCIOLOGY

Kalmer, Rev. Leo, O.F.M., and Weir, Rev. Eligius, O.F.M. *Crime and Religion.* Introduction by Henry Clarke Hill, Warden of United States Northeastern Penitentiary, Lewisburg, Pa. Preface by Very Rev. Francis J. Haas, Rector of St. Francis Seminary, Milwaukee, Wis. Chicago: Franciscan Herald Press. \$2.50.

The result of twenty years of experience in the Illinois State Prison and of the study of data obtained from 46 other prisons and through government records, this important book sheds new light on the causes, cures, and prevention of crime, refuting many misconceptions, such as the one that the Catholic population shows an undue proportion of prisoners.

MUSIC

Predmore, Rev. George V. *Sacred Music and the Catholic Church.* Boston: McLaughlin & Reilly.

A new enlarged edition of a handbook of information on the Church music called for by the *Motu Proprio*.

HISTORY

Cullen, Rev. Thomas F. *History of the Catholic Church in Rhode Island.* Illustrated. Providence, R. I.: Franciscan Missionaries of Mary. \$2.50.

A colorful record of the Church in this New England state, showing missionary times, the Know-Nothing riots, the Irish in the early mills, and the many significant contributions of its Catholics to its religious and civic life.

Hollis, Christopher. *The Two Nations.* 258 pp. New York: Longmans. \$3.75.

Following his valuable study *The Breakdown of Money* comes this new book of this enthusiastic English convert, giving a financial history of England and for later days of the world and especially the United States.

James, Rev. Father, O.M.Cap. *African Adventure.* 201 pp. Dublin: The Record Office. \$1.

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EDUCATING THE STUDENT BODY TO USE THE LIBRARY

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Educating the student body to use the library is nothing very new or startling in library angles, but it is a vital subject and one which commands uppermost attention in the library world; for what is a library without users, and of what avail are books without knowing them? As every one realizes the need for such instruction, it will not be necessary to present the topic from this aspect but rather to present: what may be considered a feasible size for a class in library instruction? Shall this education be a graded one, varying each year in the student's course through school; or shall it be something very definitely, systematically worked out that the course could be given in full within one year? Then, too, in educating the student body to use the library, shall only the most technical side be emphasized and given, namely, intelligent handling of the tools necessary for using library materials; or should the librarian go beyond this, developing in the student broad intellectual interests, sound habits of study and initiative which will result in efficient use of references?

In the modern secondary curriculum nothing is quite so vitally important as a well equipped library. By a well equipped library is meant one that is adequately and efficiently staffed, resourcefully stocked with live books, and well housed. Since the library has become the very heart of our present institutions of learning, this heart, if it is to function properly and vitally, must buoy the educational life stream of the institution which it is serving through its organic channels, the librarian, the faculty, and the students. It is the latter group with whom we are concerned.

If the student body is to become an organic channel of the physical heart of the school, which is the library, the students will need an intelligent functioning knowledge of its mechanism. This demands an education on the part of the student body. Conceding that this education is given and realized, which is preferred—instruction in classes or in groups? In unlocking the valuables of a library chest we are using a key. Does our key fit the latch of every individual student whom we are educating? No; experience reveals that it often fails when we try to unlock to thirty minds the contents of a library. Even with five to ten, there may be difficulty; but the chances of individual contact in groups so outweigh those in classes, that there is not much chance of the key becoming obtruded and prevented from doing the normal task of opening up its treasure. If this education of the student body to use the library is to be sound—something worthwhile and lasting—it must reach the individual; therefore, it must be something done not in a wholesale way but in a way that will contribute to the individual's fundamental education.

Knowledge of library technique is absolutely essential. The problem of procedure in library education resolves itself into schemes: one, a single comprehensive technical course, with the objective of intelligently knowing how to handle the library tools; the other, a graded system of instruction, with the objective of developing real habits of study together with a broad, mental, and cultural attainment.

In the first scheme, the student receives a systematic presentation of how to use the principal tools in a library, with stress on the following: the make-up and printed parts of a book, the arrangement of books on the shelves, the card catalog, the indices—*Reader's Guide* and *Catholic Periodical Index*,—and certain standard reference works. The student's mastery of these lessons may be tested by objective and practical problems that will clinch the matter presented to him. The manner in which he actually uses the library tools while solving his problem sheets reveals how much he has failed to master. Nevertheless, if the student is interested, he will of his own initiative have his difficulties solved by guidance from the librarian. This again demonstrates the necessity of reaching the individual in a library education, which is to function in the student's educational program.

The student has now reached the summit of his formal library education—he can help himself. But has he really been educated to the library? No; because the real education of the student to use the library is not knowledge of its tools, which is only the beginning of this education; but it is broadening and developing the cultural resources of the student, which will definitely reflect in the individual's personal mental make-up. Mere knowledge enables him only to hoist his sail on the great expanse of the educational waters of today. To sail, he needs a rounding out of this initial library program, which will enable him to mount the rugged, storm-tossed waves of degree seas without being submerged.

Through the second method, namely, a graded scheme of instruction, a program can be built up in which each year some new vista can be opened up to the student in regard to how the library may vitally be made to function in his educational program. The foundation of this scheme would be the single comprehensive course. In addition, specific work on bibliographies may be given, thus teaching the student the valuable art of how to gather information. Note-taking also may be taught in this broadening program. The student thus learns to sift material; he learns to judge, to evaluate. Then, too, student help is another sphere of furthering library education. This phase will promote responsibility, administrative ability, and ease in making social contacts, thus developing the student's character in important channels of conduct. The preceding should in a definitely planned program have been accomplished before the student

enters upon his college career. Activity in library education for college students would then consist chiefly in acquaintance with the specialized indices, *U. S. Catalog*, its supplement, *Cumulative Book Index*, more advanced types of reference works, and specific training for library assistance. The training would not be the equivalent of that received in a professional library school, but the student would be equipped for clerical library assistance. It is through this channel that many worthwhile candidates for the library profession can be fostered.

For cultural development there is the directed reading hour fostered through literature clubs. The matter given in these clubs would depend upon the educational level of their members. This type of library education should be given on a purely optional basis. The art exhibits, posters, and all decorative features in the library should be such as to contribute fundamental cultural values to the student. For what student can enter the library and note the artistic touches of a well balanced room, and not have a personal reaction from it. Let us use the usual to effect the unusual. What an inspiration, a breathing of delight to find shelves and shelves of drab books relieved by the bright reflections of little nosegays of famous sayings and suggestive thoughts for reading!

The feasibility of a progressive scheme of library education is easily recognized. However, like other new trends, it is something that will have to abide its time until the library reaches the status it demands in the educational world today. It is an ideal to be aimed at, fostered, and eventually realized. An improbability? No, but an innovation that needs time, money, and hard effort to materialize it.

The library, a vital educator, provides for the education of the whole man; therefore, let us seize our opportunity and make our library education affect the individual morally, intellectually, and culturally, thus giving him a life long means by which to continue his education. Formal education ends; library education never ends. In educating the student body to use the library, we are educating the student for a program for his whole life and giving him one of the most potent weapons for self-education; therefore, let us try to realize the need for more definite provision in our curricula for library education, since after religion it is one of the most important factors in the educational program. a a

Sister M. Ignatia, librarian of the Academy of Our Lady, Chicago, spent the past summer in helping to organize grade school libraries. a a

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